



AFRICA YOUTH HUMAN RIGHTS Network

Issue 1

November 2010



Launch Issue!

**Africa Youth Human Rights Network
e-Newsletter**

Issue 1/November 2010

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**Send us your stories, photos, drawings
etc...**

editor@theseareourrights.org

Feedback, comments... talk back!

talkback@theseareourrights.org



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Word from the Ed



Munyaradzi Alfonce Gova
Editor

THESE ARE OUR RIGHTS!

Welcome to the first issue of the Africa Youth Human Rights Network e-newsletter. It is our wish that our efforts have managed to put together an interesting read for you. In this our first issue we have managed to work with a few fellow African youths to come up with this edition and we hope to work with more young people in the coming issues. We hope you find it captivating when you read about Kenya down to South Africa and our special country feature the easily forgotten and relatively unknown Western Sahara.

Rights are a very sensitive issue in Africa but with stories of survival from all parts of our beloved continent we believe that we can come up with answers and solutions to problems that some people are facing. In some parts of our continent some people are not aware of their fundamental rights such as access to clean water and basic sanitation. These two intertwined rights were declared fundamental human rights by the United Nations on the 28th of July 2010 were 122 nations voted in favor none disputed and 41 abstained.

I thank the entire team of well capable and very effective young people who took time to work on different tasks to see through our first issue. Writing is surely not the easiest of things to do on such short notice; we thank you. Contributions to our following issues may be submitted directly to the email address listed below. I challenge young people from Cape to Cairo, English or Francophone countries, all your contributions are welcome. Please have a pleasant read...

Munyah

editor@theseareourrights.org



They said it

‘Sub-Saharan Africans are today poorer than they were, on average, in the 1970s. One half of sub-Saharan Africans live in poverty today.’

Dr **Greg Mills**, director Brenthurst Foundation, South Africa.

‘We not only dream of a better world... we roll up our sleeves and make a difference.’

Uruguayan **Fede de Los Santos Queirolo** speaking at the Latin America and Caribbean Youth Summit in Rio de Janeiro, Brazil.

‘This may seem odd coming from someone who works for a peace institute, but... the only way to stop (Uganda’s rebel movement **Lord’s Resistance Army** leader Joseph) Kony is to capture him and kill him.’

Theologian **David R. Smock** of the U.S. Institute of Peace.

‘We see Sudan as a mother giving birth to twins - once the labour pains are over, the two children can grow up as friends.’

Nurse **Mary Tombe**; Juba, Southern Sudan.

‘Why is it that with abortion we overlook democracy and the rights of an individual to autonomy, and the matter becomes personal?’

Med student **Allan Roy Sekeitto** tackles the issue of abortion rights on **page 10**

‘The election was conducted as if the United States was the only country in the world. Zero awareness of a planet beyond our borders. Zero consciousness of the interdependence that ties us together with citizens throughout the world. This is why there is a powerful need for our Interdependence Movement - above all here in the United States where we are impacted daily for global forces we refuse to recognize..’

Founder of Interdependence Day and Movement **Dr Benjamin Barber**.

‘She displayed that a woman shall drink and become violent!’

Law student **Ntando Moyo** analyses an infamous incident on reality tv show Big Brother Africa on **page 11**

Who we are



Jermain Ndhlovu,
Programme manager;
Jermain Ndhlovu is the founder and director of Action Youth. He is the youngest ever fellow of the British Council's InterAction Africa leadership programme involving 19 African countries and the UK. He is an occasional columnist for South Africa's *Mail & Guardian* newspaper.

Africa Youth Human Rights Network

Who we are

The Africa Youth Human Rights Network comes to you as a venture co-managed by five awesome young Africans for Africa and the world. It is just as important to note that this is a youth-led development project and this means that the five of us running this regional action project are aged 25 and below!

Vision

The Africa Youth Human Rights Network is thus a youth-led development forum for young human rights activists for learning, sharing and lobbying for the improvement of Africa's human rights track record. We aim to create a network of youth who are human rights defenders and policy makers in the promotion of active citizenship in our youth society.

How we are working

The name may sound corporate and complicated, but the network is actually a creative space for youth and anyone interested in youth affairs to take part and be involved in their capacity. Vital as well, is to note that although the network is dedicated to Africa, many outside of Africa are interested as well and are as most welcome to join us. We also note happenings elsewhere in the world as experiences and learning can be shared. For instance when we began our Facebook group, our most active members were from Burma, and so we are Africa for the world too; we also followed the struggle of the French youth to prevent an austerity pension age reform. This is basically how we are going about this;

- E-newsletter - this publication serves to give young people a space to have their views reaching the wider world. Our aim is to maintain a pool of thought leaders who can influence a new discourse in public affairs.
- Online lobby platform - through our social media pages we update and receive updates of rights issues from

across the world.

We invite you to join us on Facebook and Twitter since these are more convenient and user friendly methods of participating quickly and effectively. Otherwise meet our team below!



Mercy Changwesha is a native of Zimbabwe's second city Bulawayo. She is currently a first year law student with a focus on international human rights at the University of Virginia in the United States. She holds a BA in Conflict Resolution from Brenau University in Georgia, United States.



Esnath Gondwe is a BA Arts and Humanities graduate from Chancellor College at the University of Malawi in Zomba, Malawi. She runs a project called Stimulus for orphaned and under resourced kids. She is one of five Global Changemakers selected to attend 2009's World Economic Forum on Africa in Cape Town, South Africa.



Munyaradzi Alfonse

Gova is a a community broadcaster with Radio Dialogue in Bulawayo, Zimbabwe, producing and presenting radio programs on community issues. He is a published writer in British Council's Identities & Diversity programme involving 6 African countries and the UK.



Mahmud Johnson is from Monrovia, Liberia and is a sophomore Economics, Public Policy, and African Studies student at Dartmouth College in Hanover, New Hampshire, in the United States. He is one of five Global Changemakers selected to attend the 2010 World Economic Forum on Africa in Dar es Salaam, Tanzania.

The Universal Declaration of Human Rights
is a document created by the United Nations in 1948.

Human Rights



On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

Article 1.

- All human beings are born free and equal in dignity and rights.

Article 2.

- Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 3.

- Everyone has the right to life, liberty and security of person.

Article 4.

- No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

- No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

- Everyone has the right to recognition everywhere as a person before the law.

Article 7..

- All are equal before the law and are entitled without any discrimination to equal protection of the law.

Article 8.

- All human rights are protected by law and the law should be in a position to assist as such.

Article 9.

- No one shall be subjected to arbitrary arrest, detention or exile.

Article 10..

- Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

- We are always innocent until proven guilty according to law in a public trial at which all the guarantees necessary for defence are provided.

Article 12.

- No one shall be subjected to arbitrary interference with their privacy, family, home or correspondence, nor to attacks upon their honour and reputation.

Article 13.

- Everyone has the right to freedom of movement and residence, leave any country, including his own, and to return to his country.

Article 14.

- We all have the right to seek and to enjoy in other countries asylum from persecution.

Article 15.

- Everyone has the right to a nationality.

Article 16.

- Men and women of full

age, without any limitation due to race, nationality or religion, have the right to marry and to found a family.

Article 17..

- Everyone has the right to own property and not be arbitrarily deprived of their property.

Article 18.

- Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom.

Article 19.

- Everyone has the right to freedom of opinion and expression.

Article 20.

- Everyone has the right to freedom of peaceful assembly and association and not be compelled to belong to an association.

Article 21.

human rights

Everyone has the right to take part in the government of his country.

Article 22.

- Everyone, as a member of society, has the right to social security.

Article 23.

- Everyone has the right to work, under fair conditions and protection by labour laws.

Article 24.

- Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

Everyone has the right to a standard of living with basic and adequate necessities.

Article 26.

- Everyone has the right to education.

Article 26.

- Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Article 27.

- Everyone is entitled to a

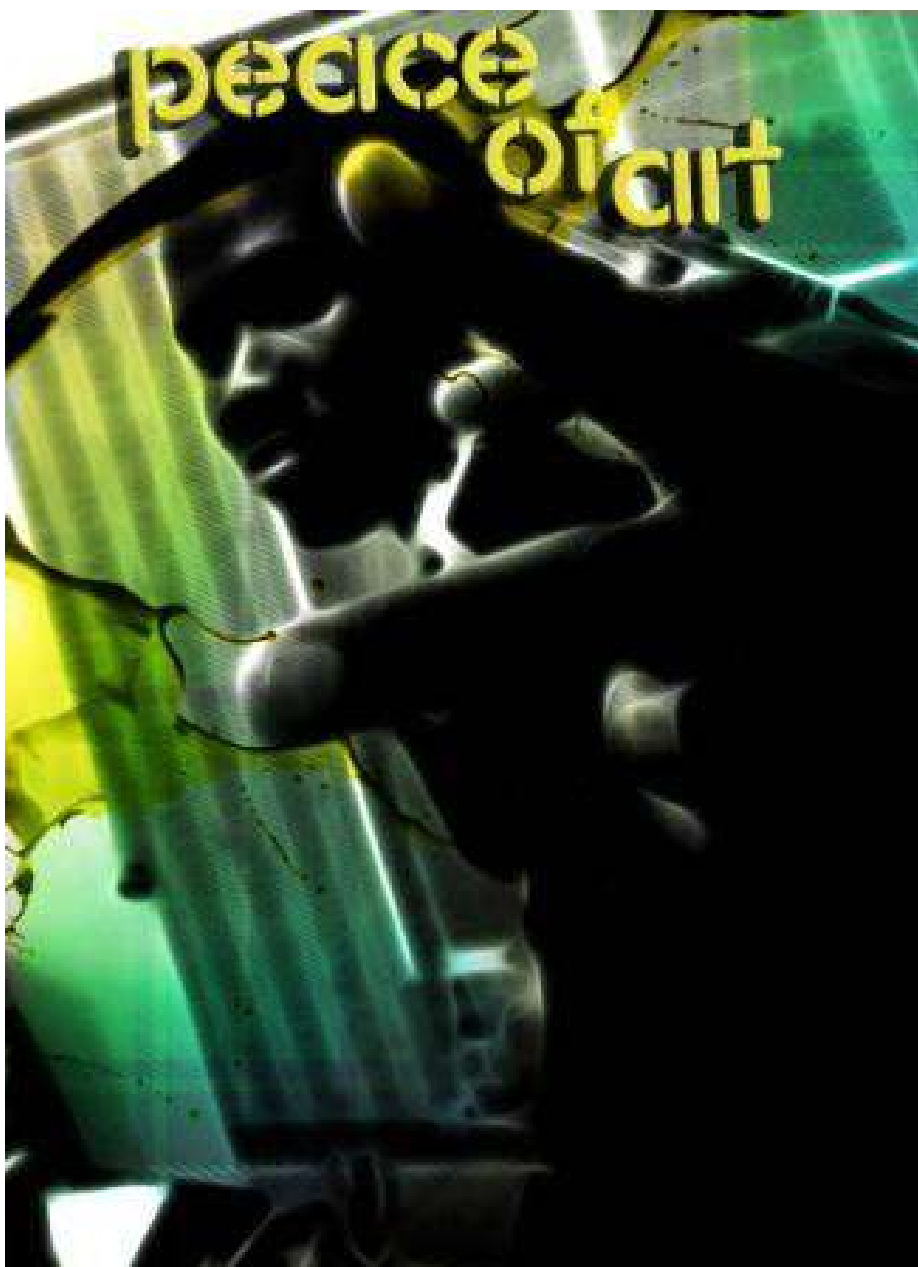
social order in which the rights and freedoms set forth in this Declaration.

Article 28.

- Exercise of rights shall be subject to limitations as determined by law.

Article 29.

- No one may engage in any activity aimed at the destruction of any of the rights and freedoms set forth herein.



Western Sahara



History

Following the Spanish evacuation of Spanish Sahara, Spain, Morocco, and Mauritania signed the Madrid Accords, leading to both Morocco and Mauritania moving in to annex the territory of Western Sahara. Neither state gained international recognition and war ensued with the independence-seeking Polisario Front, claiming to represent the Sahrawi people.

The creation of the Sahrawi Arab Democratic Republic was announced in Bir Lehlou in Western Sahara on February 27, 1976, as the Polisario declared the need for a new entity to fill what they considered a political void left by the departing Spanish colonisers. Bir Lehlou remained in Polisario-held territory under the 1991 cease-fire and has remained the government in exile's symbolic capital of the exiled republic, while Polisario continues to claim the Moroccan held city of El Aaiún, as the capital of a would-be independent Western Sahara. Day-to-day business is, however, conducted in the Tindouf refugee camps in Algeria, which house most of the Sahrawi exile community.

International recognition and membership

The Sahrawi Arab Democratic Republic is currently recognised as a sovereign representative of Western Sahara by eighty-one states, mostly African and other governments in the

developing world. Twenty-two states have withdrawn their former recognition, and twelve have "frozen" their diplomatic relations with the republic pending the outcome of the UN referendum. Sahrawi embassies exist in fifteen states. On the other hand, Moroccan territorial integrity, apparently meaning including Western Sahara, is explicitly recognized by the Arab League and by twenty-five states.

Although it has no recognition from the United Nations, the republic has been a full member of the African Union (AU, formerly the Organisation of African Unity, OAU) since 1984.

Morocco withdrew from the OAU in protest and remains the only African nation not within the AU since South Africa's admittance in 1994. The SADR is also a member of the Asian-African Strategic Partnership formed at the 2005 Asian-African Conference, over Moroccan objections to SADR participation. The SADR is not a member of the Arab League, nor of the Arab Maghreb Union, both of which include Morocco as a full member.

In the most recent UN-endorsed peace plan, the SADR would have been replaced with a five-year transitional Western Sahara Authority (WSA), a non-sovereign autonomous region supervised by Morocco, to be followed by a referendum on independence. However, as Morocco has declined to participate, the plan appears dead.

Source: Wikipedia

The Sahrawi Arab Democratic Republic (SADR) is a partially recognised state that claims sovereignty over the entire territory of Western Sahara, a former Spanish colony.

SADR was proclaimed by the Polisario Front on February 27, 1976 in Bir Lehlou, Western Sahara. The SADR government currently controls about 20-25% of the territory it claims. It calls the territories under its control the Liberated Territories or the Free Zone. Morocco controls and administers the rest of the disputed territory and calls these lands its Southern Provinces.

The SADR government considers the Moroccan-held territory occupied territory, while Morocco considers the much smaller SADR held territory to be a buffer zone.

Views & Opinion

The grey of democracy

Abortion is an individual prerogative writes **Alan Roy Sekeitto**.



Voluntary pregnancy termination: When is a foetus a child?

The Oxford Dictionary describes democracy as the fair and equal treatment of everyone and their right to take part in making decisions. We on the African continent pride ourselves in fighting for our independence and setting up democratic states - Africans are now a people living in democracy.

Many a debates across the world have been held regarding abortion, about at what gestational age a foetus has rights. When the heart starts beating is the foetus alive? We have organizations and structures which are adamantly opposed to abortion and anything associated with the practice.

Health care workers have bear the brunt of attacks for performing the procedure. The medical community is indecisive as to when a foetus is viable meaning its ability to sustain life outside of the womb.

As medical science advances, the age and weight of viability are slowly

creeping ever closer to the time of conception. In the midst of the medical world and its jargon we realise we have over looked a simple question - who requests an abortion?

Technically fathers have no legal standing to request or to refuse an abortion, so the light falls on the mothers. Abortions are generally associated with teenagers or young women in desperate situations after falling pregnant and hardly do the males get involved and the female ends up looking for a way out.

“We have overlooked a simple question - who requests an abortion?”

At this age most young women are either still in high school or pursuing some form of higher education and pregnancy represents putting studies on hold, embarrassment and shame amongst peers, or an unwanted financial burden which they are not

ready to take on.

In the name of democracy is it not my right to choose whether to terminate my pregnancy or not? It is after all my body! For those who crucify abortion are we not opposing the freedom of others the very democracy that we take pride in, in taking away the options of others are we not dictating our own values and beliefs on to those who did not ask for our opinion.

Young women have been looked down upon and outcast because it became public that they had had an abortion. The question as to whether the practice as a whole, right or wrong in all honesty becomes irrelevant. Whether Jew, Muslim or Christian, who is to say that one is more righteous and pure. But all are practiced in a democracy! So why is it that with abortion we overlook democracy and the rights of an individual to autonomy, and the matter becomes personal?

Allan Roy Sekeitto is a final year medicine student based in Johannesburg, South Africa.



A real man's world

Ntando Moyo examines the relationship between men and women.

Push or be pushed?: The infamous moment on reality TV show Big Brother Africa that had debates going.

There they were, dressed in their yellow anti-malaria campaign t-shirts, Big Brother Africa All Stars (BBA) contestants relaxing over a drink or two after the anti-malaria task they had to perform on the just ended 24 hour a day live reality TV series in which viewers follow the lives of the house mates for 3 months. As one thing led to another in the merry making, Lerato from South Africa and Ugandan Hannington, had a scuffle that saw Hannington being removed from the show after an outcry from women's groups.

Deemed violent and unbecoming he was undeservingly dismissed from the show after what was a clear provocation from Lerato.

The reasoning behind the dismissal was that he was violent towards a woman and thus un-African. That was nothing more than a double standard and a lack of understanding of the African man. BBA perpetuates to be a reality show but the conduct of the producers in this instance is in contrast with the perspective that the show seeks to drive.

Being a reality series means people in the show must behave in the way that is reflective of real life situations.

The two contestants were drunk - Lerato provoked and pushed Hannington and he reacted. That is how things happen in the real world - when provoked, people react.

There was an Africa wide condemnation of the incident including a 'most trending' Hannington worldwide on Twitter and even a top story report on BBC News.

"The lady here conducted herself in a manner not befitting an African lady"

The issue was not who should have been evicted but that of double standards. Lerato as an African woman must understand the patriarchal nature of our society. As much as people try to be polite and live in a fairy-tale society, things work differently in Africa.

African men are subconsciously designed to expect respect so as to accord it. If someone is disrespectful of them, then they too will be such - after all they are human. The lady here conducted herself in a manner not befitting an African lady. African women don't use expletives and

violence to put a point across. They are motherly in nature and have finer ways of persuasion which earn them respect. When one acts like a demon, as Lerato did, it leaves whoever is attacked with no option but to defend themselves the way Hannington did.

He did not assault Lerato as has been exaggerated by some glory seeking quasi-feminists. He merely pushed her back in self defense. African men are not violent but are reactionary. This is evidenced in history violence in any matters whether political or social etc... was only used at last resorts when other methods of conflict resolutions had proved futile. The Ugandan did nothing but protect his territory and any self respecting human being of whatever sex would do the same in that situation. It's simple mathematics of 'the reasonable men's course of action' principle.

Genetically and by choice, men who are father figures cannot take disrespect of Lerato's nature lying down. We need to realise that to add to the frustrations, people were watching and the two house mates were setting examples for society. Lerato displayed that a woman shall drink and become violent. Had Hannington not reacted the message

Views & Opinion

sent out would be that men should take abuse and accept for fear of being labeled violent. This would further promote the abuse of men by women which is going about unaddressed due to people who clamour about women setting up structures and support systems that leave men vulnerable to abuse.

Are we slowly, as reflected by this situation, becoming a society of men abusers. We are creating a haven for she devils to torment men and get away with it.



Pointing fingers: Are African men violent towards women?

Men cannot protect themselves because if they do then they will be reprimanded. Dead is the African culture, values and respect.

Welcome to the world of female dominance, a world where some animals are more equal than others, yes lets smile as Africa turns into animal farm.

Ntando Moyo is a correspondence law student with UNISA and a stand up comedian. He can be contacted on; umahlekisa@yahoo.co.uk

TALK BACK!

Comment on these and other stories in this newsletter;

talkback@theseareourrights.org



Talk about youth rights

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Horn of Africa haven

Jared Akama Ondieki looks at the growing problem of illegal migrants entering Kenya.



Seeking new beginnings: Detained illegal immigrants in Nairobi.

With Kenya surrounded by countries experiencing political instability, the current influx of illegal immigrants is a result of the increasing number of unmonitored routes at Kiunga in Lamu and Vanga in Msambweni, this also includes porous borders like the Somali-Kenya borders. Human trafficking is on the increase at these points and traffickers take advantage of the laxity of police at the borders to sneak into Kenya.

It's believed that each day, hundreds of illegal immigrants enter Kenya and human traffickers who have colluded with powerful people in Kenyan government are making lots of money through this illegal business. Somalis and Ethiopians are smuggled into Kenya and the Kenyan police are given bribes to allow the foreigners to pass through roadblocks untouched, however there have been frequent arrests of the foreigners on their way to Nairobi but roadblocks are predictable and are well known by the human traffickers.

The illegal immigrants are sneaked through routes on the Kenya-Somalia and Kenya-Ethiopia borders. Those on transit spend nights at Bulla Hawa, a dusty border town, or refugee camps and are received by Kenyan-Somali brokers at a fee. Some immigrants offer sexual favors so that they can be allowed to enter Kenya.

According to research, those

immigrants are usually on transit to other countries like South Africa and pay protection fees to their Kenyan hosts. School IDs from recognized schools come in handy here. Some travel with recommendation letters or report cards signed by head teachers, indicating they are changing schools. Others travel on transport vehicles or pose as turn boys to beat police checks. Police believe the trafficking is by a cartel because detained foreigners are arraigned in court but the fine is usually paid instantly. The money is usually wired through local unregistered forex bureaus. Although police have beefed up operations following latest waves of violence in Mogadishu, Somalia, the refugees easily slip into Kenya undetected. Some 400 Somali immigrants in transit to Nairobi have been arrested, charged and deported to their country. The reasons given for the thousands of people fleeing from Ethiopia and Somalia are the hunger and conflict in their home countries.

It is however saddening to see the inhuman treatment of the immigrants by the human trafficking cartel and the government officers. For instance the cartel bundle them in congested houses and hardly give them food. Some lack drinking water or to even take bath and in some cases when

they are rescued they are found in a debilitating condition. It's the right of any human being to be handled with dignity despite the circumstances he or she finds himself in and hence it's our hope that we shall see sanity in handling of the whole issue.

With this immigration problem, Kenya has been made a recipient of great risk in insecurity. In Eastland of Nairobi where most illegal Somali immigrants end up, they have experienced attacks as well as inflated rents due to high demand in the estates, something which many Kenyans are worried about.

Government isn't helping with inefficient manning of borders and increased corruption among the immigration officials. However we also hope that our brothers and sisters from our neighboring countries can follow the right procedure to get entry into Kenya since Kenya is a receptive country to anyone intending to visit or staying. It's the right of anyone to be anywhere he or she wants and hence easier ways of movement should be put in place.

Jared Akama Ondieki is executive director of the Centre for Partnership and Civic Engagement, in Nairobi, Kenya. He can be reached on; jared@cepacet.org



Dreaming out aloud: African youth meet in Cape Town, South Africa to discuss pressing issues.

The right to dream

Bongani Ncube imagines being allowed to dream.

*"Dreams speak to the man
The man whispers his dreams to the stars
The stars wink back and say,
"Come up anytime you are ready"*

A beautiful quotation I think. It captures that primitive longing that most of us have. That most basic element of being human, the ability to nurture and sustain dreams, and to spend most of our lives moving towards realising those dreams or living them out. Except when one doesn't have the right to dream.

When we talk about human rights like access to water, access to health and shelter; we tend to look at them as an end in themselves. As if once a person is granted those rights the balance of the world is righted because of the "rights" themselves. As if basic human rights hold an exclusive key to happiness; but I see it a little differently.

I believe that rights in themselves lead up to and allow people to dream, allow them to realise a potential that a lack of them withholds, allows them to become more than they are, to reach higher than they could have reached when they were thirsty or hungry or had nowhere to sleep.

How many African mothers can dream beyond simply keeping their children alive for one more day, how many young children can ever dream of solving the mysteries that lie wrapped in the dark secrets of the universe when they haven't even been taught the alphabet let

alone physics? Newton, Einstein, Da Vinci would never have done what they did had they had to worry about keeping food on the table, keep themselves alive or never had the right to speak out their minds. So how can we expect the under developed world to ever develop itself if every Einstein it has is busy worrying about calculating the number of days it will take to earn enough money to buy a cow?

"how can we expect the under developed world to ever develop itself when every Einstein it has is busy worrying about calculating the number of days it will take to earn enough money to buy a cow?"

Let them dream of a brighter tomorrow to see beyond the conflict ravaging through their countries and in the halls of parliament. Let them see above and beyond this present state, this present lack to the

future possibilities that lie ahead.

I feel this applies to every person denied each or all of their basic human rights because each right denied, each family, child, person cut off from water, food, the right to speak, to learn or earn is robbed of the right to dream. And what is there that one can do if not dream, not reply to those stars calling your name?

As we fight for rights let us not fight just to get water to A, B or C. Let us not just reduce it to its barest elements but keep in mind that A, B and C are humans just like us, let us fight in the knowledge that we fight to keep them human, to sustain their humanity in as much as our is sustained. The pictures we see or the figures we read in articles like these (which is why I have avoided them altogether) do not have names but the people who lack do. And in as much as our dreams are real, let us make it one of our dreams to give a dream to another human being.

Bongani Ncube is a Zimbabwean studying computer science in Tlemcen, Algeria. He is a published writer and was at this year's World Economic Forum for Africa in Dar es Salaam, Tanzania.



Opportunities

News youth can use

Africa Leadership Academy,
Johannesburg, South Africa

Future African leader!

The African Leadership Academy is currently selecting the next group of Africa's best 100 young leaders to join us in September 2011. It's a fantastic opportunity for a bright, motivated young person with leadership potential to join this institution that aims to change the face of Africa.

In addition to the incredible experiences we give our students in leadership, entrepreneurship and African studies, we provide a solid academic education that enables our students to enter great universities after ALA.

To date, young leaders have been admitted to universities like Ashesi University in Ghana, University of Cape Town in South Africa, Oxford, Stanford, Yale, University of Pennsylvania, Columbia University, AND MANY OTHERS. They continue preparing applications to universities in Canada, Australia, Europe and of course Africa!

Do you know of any talented young leaders in Africa between the ages of 16 and 19 that would be great candidates for ALA? If so please encourage them to apply! Scholarships are available!

The first round application deadline is December 12, 2010. Applications can be downloaded from our website;

http://www.africanleadershipacademy.org/admission/applying_to_ala

For more information email;

admissions@africanleadershipacademy.org

Please pass this information to any parents you know, or any contacts you know who could be in ministries of education, that work with young people.

AudioVisual Learning Materials –
Management, Production and
Activities (AVLM)

Katholieke Universiteit Leuven

Period: 8 weeks (May 2011 – June 2011)
Language: English
Number of VLIR-UOS Scholarships: 15

The AVLM training focuses on three major themes:
- Policy and Management of Multimedia Support in Education
- Production and Integration of Learning Materials
- Organizing Learning Activities with Multimedia

Admission requirements

Candidates should meet the following criteria:

- They hold a Bachelor's degree (or higher) with basic ICT skills and preferably some preliminary experience in the production of audiovisual (learning) materials;
- They have a good written and spoken command in English;
- They have a contract with the university (or equivalent education / research institute or organisation);
- They are in a position to deliver audiovisual support to staff members at the institute;
- They are currently involved in projects or initiatives in which audiovisual learning materials are used, eventually developed.

The deadline to apply for a scholarship to follow this training is **Friday, December 31st 2010**.

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http://www.scholarships.vliruos.be/index.php?navid=479&scholarship_id=31&actionchoice=applyform



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